

Zion's Herald and Wesleyan Journal.

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION, FOR THE NEW ENGLAND CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

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For Zion's Herald.

JOTTINGS FROM A LIBRARY.

BY DR. E. O. HAVEN.

It is a long time since your unworthy correspondent has indulged in the pleasure of writing a few lines for the good old *Herald*, which was once the subject of his daily thoughts and labor, and perhaps now he will not be able to present anything deserving your attention. It is difficult, during these stirring times, to present a photograph that will not be dim and antiquated by the time it has traveled a thousand miles and waited in the editor's piles of papers till its time for publication. While I write the nation is thrilled with joy, for the rebellion at last has received its death blow! While the people of New England have been shouting and praising God, here, too, the air has been filled with exultation. Michigan is proud of her generals, proud of her soldiers, proud of the part which God has assigned her in this grand drama of the nation's regeneration. Every heart here swells with exultation at the mention of the names of Sheridan and Custer, and the other brave men whom she has sent into the field. She is proud that her regiments have been in every great campaign of the war, and no one has ever turned their backs to the foe, or failed in the bitterest trial, though some have lost more than their full number on the field of battle. She rejoices now in the prospect that soon these faithful and scared veterans shall be welcomed home. How sublime, too, the thought, that this is the common sentiment of all the loyal States of our magnificent country.

America is now to enter, for the first time unshackled and free, upon her heaven-appointed mission. Now, for the first time, every American can survey his government and nation without a blush. For the first time he can recommend to the world his national institutions, without a mental reservation. No chicanery, no special pleading, no sophistry, no apology for wrong, no balancing of injustice by other injustice is called for, when holding up the results of self-government before the gaze of the world. Is not this enough to call forth the devoutest thankfulness to Almighty God?

But peace has her trials and her victories as well as war. It becomes all Christians now in America to ponder well the peculiar and enormous dangers which the next few years will certainly unfold. Especially should the religious press be on the alert to expose them, and show what they may be overcome. Wise men must see that a time of peril is now approaching, and the Christian integrity and power of the nation are now to be severely tried. Let me enumerate some of those dangers.

America fails to complete the work she has begun, there will be a fearful reaction into political corruption, national blindness, and accumulated injustice, which will inevitably ripen into evils greater than those which have been overcome. The race that has been nominally liberated must be emancipated, and allowed, without distinction, to enjoy all the advantages of humanity, disregarding all antecedents. The distinction of color or origin must not be recognized in the United States, North or South. A failure to do this retains all the virus of the disease, which will sooner or later produce a relapse more violent than the first attack, and probably prove fatal. No special legislation should be permitted unmolested to law, and God's laws should be permitted unmolested to work.

N. Y. Evening Post.

For Zion's Herald.

NOTES TO MY DESPONDING FRIEND.—No. 2.

DEAR A.—I was sorry to learn that you had yielded to the suggestions of the adversary, so far as to doubt your adoption into the family of God. Surely you will not continue long under the power of this temptation, if you will live over again in memory the first months of your Christian life, when you could as then express it, "Almost see the Saviour intervening for sinners." When I read your account of the steps by which you had arrived at your present state of mind, I was not a much surprised as at first; I believe that spiritual declension must follow the omission of a known duty, as surely as night succeeds the setting of the sun.

Are you positive that your first step is irretrievable? Can you not ascertain the address of your friend, and write the ideas which you thought of expelling that spirit? If you can, do so, and then let us pray that such temptations as you mention would assuage you, if God had not withdrawn his Spirit from you. To this I cannot reply better than to refer you to Matt. iv. 1-11. Think you that Jesus was less pure, or less loved by the Father, because of these temptations? Verily, I think there must have been a mingling of pity and commendation in the love which He extended toward them.

Surely the servant should "Not be greater than his Lord." I have sometimes experienced "exceeding great joy" subsequent to seasons of strong temptation, and have been able with sincerity to thank God for tribulation since it wrought patience, experience and hope. May it not be thus with yourself? Perchance there is in store for you some new manifestation of divine love, and your present experience is the purifying fire which is to prepare you for its reception. You remember "He shall sit as a refiner and purifier of silver;" and as a refiner removes the dross from the furnace until he can see his face clearly reflected in it, so will God keep us under the influence of the fire until he sees the image of Christ reflected in our souls, and our fitness to receive the impress of the Father's name in our foreheads."

MAUD M.

For Zion's Herald.

LETTER FROM CANADA.

MR. EDITOR.—Our fine old-fashioned winter has passed away, and an unusually beautiful spring gives promise of a good summer. This is needed, for in many parts of the country there has been almost a famine for four successive years. The long lists of bankrupts found in nearly all our papers tell of the sufferings of business interests; and in our smaller towns and villages even the once plentiful American quarters have become scarce. Orders on stores and dues-bills from the storekeepers are almost the only circulating medium in many of the smaller places. The prospect of a good crop cheers our farmers, and the hope of a speedy termination of your war gladdens the hearts of not a few "citizens" who long to escape from low wages and store pay, to the land of greenbacks and their own "sweet home," as soon as all danger of draft is over.

CONFEDERATION,

As your readers are doubtless aware, has been postponed. I believe it is only *postponed*, not abandoned. Apart from military considerations, or intestine difficulties between Eastern and Western Canada, there is amongst us a growing conviction that we had to adopt some plan to develop our resources, our national character, and a national literature; and if the child has stumbled in its attempt to walk, and has fallen back on its mother's arms again, the attempt is but a prediction of what it soon will do—walk alone. There is amongst us, except in such Tory places as Montreal, no such bitter hatred of republicanism as some Americans imagine must necessarily exist under a monarchy; but even the energy and speedy progress of that form of government do not countervail, in the minds of Canadians, the intense excitement naturally produced in a community, and the consequent national character established, by a system whose public officers are so frequently changed as they are in all most just, in a higher sense than ever, acknowledge as "the great Republic." Equally strong are the feelings of the mass against the enormous expenses of a court and other evils of a court and a hereditary King for Canada. Therefore the failure of the Confederation scheme not to be regarded as an evil, but merely one step in the development of the right form of government for these northern Provinces. Strong as are the ties, not only of interest but of affection, which bind us to the land we all call "home," there are not a few places where the popular emanation of a desire for complete national independence will be met by most hearty cheers; and whatever some may say, the tendency of our affairs is in that direction.

METHODEM

Has caught the union inspiration. Two agitations for union are in progress. The Wesleyans seek to unite with a body of German Methodists connected with the American M. E. Church. So far as I am able to learn, the latter are somewhat favorable to the union. The other agitation, it is to be regretted, is wholly one-sided, and resembles the movement which resulted in the formation in England of the

United Methodist Free Churches. The Episcopal Methodists, and New Connexion Methodist Churches seek union with the primitives, each one, however, earnestly maintaining the propriety of compromise being on the part of the other. If the Wesleyans, from any opposition to what some of them consider revolutionary changes, allow a union of seceding Methodist bodies to be formed, excluding themselves from what might be a powerful Methodist unity, it will be to their everlasting disgrace. A grand, comprehensive Episcopacy, without Presiding Elders, but with a wise and just admission of the laity into its highest councils, is just the thing to meet the requirements of the times and circumstances. The approaching Wesleyan Conference, to be held in London in June, will be an interesting one for several considerations.

The death of its late President will have a powerful effect upon its deliberations; and while his presence in the body, mildly controlling its increasing tendency to disorder, will be missed, the recollections of Mr. Thornton's heavenly countenance, and the holy unction of his words, will not be lost upon its members. Not a few of the ministers will wait with anxiety for the decision of the Committee appointed to award a prize for the best essay on The Advantages and Disadvantages of an Interim Ministry. Many feel that our term of residence should be lengthened when people demand it:

CANADIAN.

For Zion's Herald.

LETTER FROM THE PACIFIC COAST.

MR. EDITOR.—Being transferred from the New Hampshire Annual Conference by Bishop James to this coast, and appointed to the place, I took leave of my friends and set sail from New York on the 13th of May, 1864, and after a pleasant though fatiguing voyage, we landed in San Francisco on the 8th of June, in safety.

We spent two days "prospecting" the city, and then set off for this our field of labor, where we arrived on the day following, and found kind friends in waiting to welcome and entertain us.

The weather is still warm; a shadowy frost has haunted the long-deserted room;

Shall we light up the lamp,

And soon, to soothe our yearning,

Our boys are coming home!

The vacant fireside places

Have waited for them long;

The love-light lacks not faces,

The shadows still seem a shadow;

A shadowy frost has haunted

The long-deserted room;

Now our prayers are granted,

Our boys are coming home!

O, mother, call me home!

For the beloved son,

O, sister, proudly doting!

The brother softly huming—

Joy, the boys are coming—

Our boys are coming home!

And yet—O, keenest sorrow!

Fulminated a curse now!

Sheer was the noble pall

For thousands who are sleeping,

Entombed the emperors;

Woe! to us! we weep!

Who never will come home!

O, sad heart, hush thy grieving;

Wait a little while!

With hoping and believing,

The stars are bright,

Beyond the starry dome,

For there the boys are waiting—

To bid us welcome home!

Y. N. Evening Post.

For Zion's Herald.

GENERAL GRANT TO GENERAL LEE.

April 1.—In view of the result of the last week in connection with the recent movements of the rebels in resistance on the part of the Army of Northern Virginia in this struggle, I feel that it is so, and regard it as my duty to shift from myself the responsibility of any further effusion of blood, by asking of you the surrender of that portion of the Confederate States army known as the Army of Northern Virginia.

S. U. GRANT.

the work of conversion. Two priests, who had been servants in the mission families related to us for prayer, others joined them, and on the return of the missionaries to Tahiti at the close of the war, they found a large number of praying people; and now they had little else to do but to help forward the work which God had so unexpectedly and wonderfully begun. They were indeed a remarkable people.

Christianity had been gathered at the Island of Eimeo; a party with whom Pomare, the king of Tahiti, and other Tahitians were connected. But now Pomare, restored his kingdom and victorious over his enemies, demolished a national temple and destroyed the church, and the example which was followed by him was the destruction of idols and idol temples only. Buildings were erected for the worship of the true God; earliest applications were made to the missionaries for instructors; those who had been taught by the missionaries employed themselves in translating the sacred scriptures into the language of the group of islands on which the mission was established was professedly Christian.

About twenty years afterwards Mr. Williams wrote:

"Front that time to this, one rapid series of successes has attended the efforts of the mission, and the influence which has been made shall be robust as the legions of the ancients, shall have its influence foreshortened, its influences still-born. In this crisis words and definitions become the basis of the new life of the state. If the thought to be ennobled is freedom, and it is cut short of that by the allowing of the possibility of its destruction, it will be lost. Slavery permitted it to live, and so much on open facts and issues, as in significant inferences, pregnant implications—logical sequences of ideas. The peril of this crisis is led the thought that with a change of life of little or no treasure has been made; that it will be snatched from the hands of the Infidel, and he holds to his consecration. He may be crushed but not conquered. Paul was beheaded but not conquered. John was banished but not conquered. And so of the world.

In a certain community noted for infidelity, there lived a man of god. Unassuming, unpretending, he went about doing good. As a preacher, he was not noted for anything special, only his entire devotedness to God.

This man had been chosen by God to meet in his ministry the challenges of the Infidel.

Engaged through the struggle in which we have been engaged, the people have been converted to the principles of the gospel, and the Infidel has been converted to the principles of the gospel.

The political or secular press of Europe, even of the most papal countries, is almost universally against the letter.

France, Austria, Spain, and even Portugal, have thus far officially opposed it.

Belgium, however, has refused to do so.

Italy, however, has not done so.

Spain, however, has not done so.

Portugal, however, has not done so.

Germany, however, has not done so.

Sweden, however, has not done so.

Denmark, however, has not done so.

Norway, however, has not done so.

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ZION'S HERALD AND

MISSIONARY DEPARTMENT.

FROM OUR MISSION ROOMS AT NEW YORK.

GERMANY AND DENMARK.—Our mission in Germany and Denmark will be visited by Bishop Jane, who left the port of New York in the steamer China on Wednesday.

BISHOP THOMSON ON OUR CHINA MISSION.—In a communication from Bishop Thomson to Bishop Baker, dated at Fuchau, Jan. 30, we have the following testimony concerning the success of our young mission in the Celestial Empire:

"Of the general prospects, these are excellent. The progress of foreign armies even to the walls of Peking, and their dictated terms to foreign ambassadors, have dispelled the false notions so long prevalent concerning the sacredness of the Celestial Empire and of its Empire. The progress of the rebellion and its execution of rebels, has increased the respect of the Chinese people for their shrines, which were neither able to protect the people nor themselves. There is an increasing respect for the character, the science, and the spirit of our missionaries. They are received with the gospel patiently and respectfully; there is a legal protection for Christians and a removal of all legal obstructions to the extension of the Christian faith; there is a remarkable stability in Chinese converts, and a hearty play of Christian charity in their lives. The native helpers are strong and true men, and are well fitted for the apostleship of the new faith. Let the China mission be well sustained. Finally, it should be strengthened by some good men here."

INTERESTING QUESTIONS AND ANSWERS
RELATIVE TO THE 7-30 U. S. LOAN.

Mr. JAY COOKE, of Philadelphia, who under Secretary Chase had the management of the popular \$500 million 7-30 Loan, and who was afterwards appointed by Secretary Fessenden as General Agent to dispose of the Loan of the Government, has been succeeded by Secretary McCULLOCH, the GENERAL SUBSCRIPTION AGENT for the sale of the "SEVEN-THIRTY LOAN" now before the Public.

In answer upon his duties he desires to answer plainly the large number of questions daily and hourly propounded to him, so that his fellow countrymen may understand what this "Seven-Thirty Loan" is, what are its purposes, how it can be subscribed for or obtained the notes, etc.

1st Question. What is this Loan called the "Seven-Thirty Loan?"

Answer. It bears interest, in currency, at the rate of Seven Dollars and thirty cents, each year, on every hundred dollars; making the interest as follows:

One cent per day on \$500 note,
Ten cents " 500 "
Twenty " 1000 "
One dollar " 5000 "

2d Question. When and how can they be obtained?

Answer. They are for sale, at par, and accrued interest, by all Sub-Treasuries, National and other Banks, and Contractors and Brokers.

3d Question. What is the interest payable, and how can it be collected?

Answer. The coupons or interest tickets are due 15th of December and 15th of June in each year, and can be cashed at any bank, and will be paid by the Treasurer, U. S. Depository, National or other Bank or Banker.

4th Question. When must the Government pay off these 7-30s?

Answer. They are due in three years from the 15th of June, 1865, viz., on the 15th of June, 1868.

5th Question. Must I receive back my money as soon as I get it?

Answer. Not unless you yourself prefer to do so—the law gives you the right to demand from the Government, at that time, either your money or a good annuity, or a sum equivalent to the principal and popular 5-20 Gold Bearing 6 PER CENT. LOAN.

6th Question. How much do you consider this privilege of conversion into 5-20 Gold to be worth?

Answer. The Government, by taxes, internal revenue, and duties on imports, fully three hundred millions each year, is saving to us, as it is to all, as much as the war is ended, the amount not needed to pay the interest will be used in paying off the debt. Our Government has no choice but to pay it off, and can only do so again.

The interest is sure to be paid punctually, and the debt itself is the very safest investment in the world. It is as safe as any railroad or good farm, and pays a better return than any railroad and canals, and all kinds of other stocks, mortgages, etc.

7th Question. What other advantage is there in investing in the 7-30 Loan?

Answer. You cannot be taxed by States, Counties, or Cities, saved to you by the law, and can enjoy it.

The interest is sure to be paid punctually, and the popular 5-20 Gold Bearing 6 PER CENT. LOAN.

8th Question. Has the Government raised the money to pay the interest, and is it safe and sure?

Answer. The Government, by taxes, internal revenue, and duties on imports, fully three hundred millions each year, is saving to us, as it is to all, as much as the war is ended, the amount not needed to pay the interest will be used in paying off the debt. Our Government has no choice but to pay it off, and can only do so again.

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9th Question. Is this loan like the others, like the ones you have been issuing for some weeks?

Answer. It is precisely like it, save that the period for converting the notes in 5-20 gold bearing bonds, has been extended one month. This addition of time impresses a greater value to the new notes, in the judgment of many investors.

10th Question. How many of this new issue of Seven-Thirty Loans are issued?

Answer. It has been decided to issue \$300,000,000 in this form. If the war should speedily end (and it looks as if it would near its end,) it might not be necessary to issue so much, as there are hundreds of millions already issued by the recent Act of Congress.

11th Question. How long will it take you to sell these hundred millions?

Answer. About 1000 National Banks all engaged in selling them; also a large number of the old banks, and at least three thousand of private bankers and brokers, and special agents will be engaged in all parts of the country to sell them the public. In less than four months they will be all sold, and we doubt not then sell at a premium, as was the case with the old Seven-Thirties, the first Twenty-Year Loan, and the Five-Year.

The above questions and answers, it is believed, will give full information to all. If not, the General Subscription Agent, or any of the Banks or Bankers employed in the sale, will gladly answer all questions, and to furnish the notes. This is the only way to do it.

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Answer. It is precisely like it, save that the period for converting the notes in 5-20 gold bearing bonds, has been extended one month. This addition of time impresses a greater value to the new notes, in the judgment of many investors.

31st Question. How many of this new issue of Seven-Thirty Loans are issued?

Answer. It has been decided to issue \$300,000,000 in this form. If the war should speedily end (and it looks as if it would near its end,) it might not be necessary to issue so much, as there are hundreds of millions already issued by the recent Act of Congress.

32nd Question. How long will it take you to sell these hundred millions?

Answer. About 1000 National Banks all engaged in selling them; also a large number of the old banks, and at least three thousand of private bankers and brokers, and special agents will be engaged in all parts of the country to sell them the public. In less than four months they will be all sold, and we doubt not then sell at a premium, as was the case with the old Seven-Thirties, the first Twenty-Year Loan, and the Five-Year.

The above questions and answers, it is believed, will give full information to all. If not, the General Subscription Agent, or any of the Banks or Bankers employed in the sale, will gladly answer all questions, and to furnish the notes. This is the only way to do it.

The interest is sure to be paid punctually, and the debt itself is the very safest investment in the world. It is as safe as any railroad or good farm, and pays a better return than any railroad and canals, and all kinds of other stocks, mortgages, etc.

33rd Question. Is this loan like the others, like the ones you have been issuing for some weeks?

Answer. It is precisely like it, save that the period for converting the notes in 5-20 gold bearing bonds, has been extended one month. This addition of time impresses a greater value to the new notes, in the judgment of many investors.

34th Question. How many of this new issue of Seven-Thirty Loans are issued

Poetry.

For Zion's Herald.

WHEATHEA'S PORTRAIT.

BY MRS. E. C. GARDNER.

I can sketch her in her bright home place,
The lovely form and the lovelier face,—
Though none can pencil the nameless grace
Of Wheatea!

In my mind is her picture all complete,
I can hear the tread of her glancing feet,
But I only give you the outline sweet
Of Wheatea.

Her eyes are the hue of the starless night,
But full of the morning's luminous light;
They are soft and sweet, they are clear and bright,
Dear Wheatea!

She is fair, so fair, but the rose we seek
It comes and goes with the smiles that speak
In the eyes, on the lips, on the downy cheek
Of Wheatea.

Have you heard the thrush on a Summer day
Fill the forest wild with its lyrics gay?
So sweet is the voice, witching the lay
Of Wheatea.

But the mind, the pure and the lofty mind,
The warm true heart with its impulse kind,
Their noblest, sweetest expression find
In Wheatea.

BUCK ME TO SLEEP, MOTHER.

Backward, backward, now, in for to-night;

Mother, come back from the echoes shore;

Take me again to your heart as of yore;

Kiss from my forehead the town of your home;

Cover my slumbering eyes with your hair;

Give rock me to sleep, mother—rock me to sleep.

Backward, now backward, o' lids of yours!

I am so weary of toil and of tears!

Tot without you, I am all in vain—

Take and give me my childhood again.

I have grown weary of dust and decay—

Weary of sowing for others to reap;

Backward, backward, now, in for to sleep.

Out of the hollow, here comes the untry,

Mother, O mother, my heart calls for you;

May a summer's grass has grown green,

Blossomed and faded, one faces between;

Yes with a little yearning and passing pain

Let us sigh to you, and to weep again.

Come from the silence, so long and so deep—

Rock me to sleep, mother—rock me to sleep.

Flowering Perry.

Literary Notices.

ANNALS OF THE AMERICAN PULPIT: or, Commemorative Notices of Distinguished American Clergymen of the Various Denominations, from the Early Settlement of the Country to the Close of the Year 1855. With Historical Introductions, by Wm. H. Sprague. D. D. Vol. 8, pp. 57, \$1. New York: Robert Carter & Brothers; Boston: Gould & Lincoln.

Mr. Sprague has done valuable service to the church in the series of volumes published under the above title, of which this is the eighth. While he has been preparing, with great care and research, materials for the education of the general reader, he has also accomplished a work of great value for the student or the writer of civil as well as ecclesiastical history. His works when completed will be a contribution of great value to American literature.

This volume is devoted to *Unitarian Congregationalism*. Besides the historical introduction, we have the notices of eight of the most distinguished preachers of that denomination, many of them very full and interesting.

The author has written with so much impartiality and candor that no Unitarian will have any reason to complain of a lack of fairness towards that denomination.

The facts stated are generally well authenticated, and pertain to a period which has made a peculiar and important record in the history, not only of New England, but also of America. From the "Historical Introduction" we take the following:

"The origin and early history of American Unitarians are involved in considerable obscurity. For the first fifty years or more after the settlement of New England, there was but very little organized action among the Puritans who had adopted it as their own. They were scattered, and many of them were not even members of the church.

Unitarianism was first introduced into New England in the commencement of the sixteenth century. There is evidence, however, from some controversial pamphlets that it was known before that time. In 1610, John Rogers, a Puritan, was banished from the colony of New Haven, and went to England, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1610. This was the first execution of a Unitarian in New England. In 1611, Roger Williams, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1611. This was the second execution of a Unitarian in New England. In 1612, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1612. This was the third execution of a Unitarian in New England. In 1613, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1613. This was the fourth execution of a Unitarian in New England. In 1614, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1614. This was the fifth execution of a Unitarian in New England. In 1615, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1615. This was the sixth execution of a Unitarian in New England. In 1616, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1616. This was the seventh execution of a Unitarian in New England. In 1617, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1617. This was the eighth execution of a Unitarian in New England. In 1618, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1618. This was the ninth execution of a Unitarian in New England. In 1619, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1619. This was the tenth execution of a Unitarian in New England. In 1620, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1620. This was the eleventh execution of a Unitarian in New England. In 1621, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1621. This was the twelfth execution of a Unitarian in New England. In 1622, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1622. This was the thirteenth execution of a Unitarian in New England. In 1623, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1623. This was the fourteenth execution of a Unitarian in New England. In 1624, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1624. This was the fifteenth execution of a Unitarian in New England. In 1625, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1625. This was the sixteenth execution of a Unitarian in New England. In 1626, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1626. This was the seventeenth execution of a Unitarian in New England. In 1627, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1627. This was the eighteenth execution of a Unitarian in New England. In 1628, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1628. This was the nineteenth execution of a Unitarian in New England. In 1629, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1629. This was the twentieth execution of a Unitarian in New England. In 1630, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1630. This was the twenty-first execution of a Unitarian in New England. In 1631, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1631. This was the twenty-second execution of a Unitarian in New England. In 1632, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1632. This was the twenty-third execution of a Unitarian in New England. In 1633, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1633. This was the twenty-fourth execution of a Unitarian in New England. In 1634, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1634. This was the twenty-fifth execution of a Unitarian in New England. In 1635, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1635. This was the twenty-sixth execution of a Unitarian in New England. In 1636, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1636. This was the twenty-seventh execution of a Unitarian in New England. In 1637, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1637. This was the twenty-eighth execution of a Unitarian in New England. In 1638, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1638. This was the twenty-ninth execution of a Unitarian in New England. In 1639, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1639. This was the thirtieth execution of a Unitarian in New England. In 1640, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1640. This was the thirty-first execution of a Unitarian in New England. In 1641, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1641. This was the thirty-second execution of a Unitarian in New England. In 1642, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1642. This was the thirty-third execution of a Unitarian in New England. In 1643, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1643. This was the thirty-fourth execution of a Unitarian in New England. In 1644, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1644. This was the thirty-fifth execution of a Unitarian in New England. In 1645, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1645. This was the thirty-sixth execution of a Unitarian in New England. In 1646, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1646. This was the thirty-seventh execution of a Unitarian in New England. In 1647, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1647. This was the thirty-eighth execution of a Unitarian in New England. In 1648, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1648. This was the thirty-ninth execution of a Unitarian in New England. In 1649, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1649. This was the fortieth execution of a Unitarian in New England. In 1650, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1650. This was the fortieth execution of a Unitarian in New England. In 1651, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1651. This was the fortieth execution of a Unitarian in New England. In 1652, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1652. This was the fortieth execution of a Unitarian in New England. In 1653, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1653. This was the fortieth execution of a Unitarian in New England. In 1654, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1654. This was the fortieth execution of a Unitarian in New England. In 1655, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1655. This was the fortieth execution of a Unitarian in New England. In 1656, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1656. This was the fortieth execution of a Unitarian in New England. In 1657, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1657. This was the fortieth execution of a Unitarian in New England. In 1658, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1658. This was the fortieth execution of a Unitarian in New England. In 1659, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1659. This was the fortieth execution of a Unitarian in New England. In 1660, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1660. This was the fortieth execution of a Unitarian in New England. In 1661, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1661. This was the fortieth execution of a Unitarian in New England. In 1662, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1662. This was the fortieth execution of a Unitarian in New England. In 1663, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1663. This was the fortieth execution of a Unitarian in New England. In 1664, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1664. This was the fortieth execution of a Unitarian in New England. In 1665, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1665. This was the fortieth execution of a Unitarian in New England. In 1666, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1666. This was the fortieth execution of a Unitarian in New England. In 1667, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1667. This was the fortieth execution of a Unitarian in New England. In 1668, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1668. This was the fortieth execution of a Unitarian in New England. In 1669, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1669. This was the fortieth execution of a Unitarian in New England. In 1670, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1670. This was the fortieth execution of a Unitarian in New England. In 1671, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1671. This was the fortieth execution of a Unitarian in New England. In 1672, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1672. This was the fortieth execution of a Unitarian in New England. In 1673, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1673. This was the fortieth execution of a Unitarian in New England. In 1674, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1674. This was the fortieth execution of a Unitarian in New England. In 1675, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1675. This was the fortieth execution of a Unitarian in New England. In 1676, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1676. This was the fortieth execution of a Unitarian in New England. In 1677, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1677. This was the fortieth execution of a Unitarian in New England. In 1678, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1678. This was the fortieth execution of a Unitarian in New England. In 1679, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1679. This was the fortieth execution of a Unitarian in New England. In 1680, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1680. This was the fortieth execution of a Unitarian in New England. In 1681, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1681. This was the fortieth execution of a Unitarian in New England. In 1682, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1682. This was the fortieth execution of a Unitarian in New England. In 1683, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1683. This was the fortieth execution of a Unitarian in New England. In 1684, John Eliot, a Puritan, was banished from New Haven, and went to Massachusetts, where he became a Unitarian. He was tried for heresy, and condemned to death at Tyburn, and executed in 1684. This was the fortieth execution of a Unitarian in New England. In 1